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and Christian Mysticism, with the result that the essential characteristics of Christian Mysticism are seen to be common to all the religions considered. JAMES H. LEUBA.

Practical Dietetics, with Reference to Diet in Disease, by ALIDA FRANCES PATTEE. A. F. Pattee, Publisher, New York. pp. 300. Price, \$1.

Any home-maker will find this book valuable. It gives explicit directions and plain reasons. An inexperienced person, able to follow such directions, may prepare successfully and serve properly food for the sick or for those needing to be careful in diet. In a few pages and without wearisome detail food values are set forth. Rules follow for feeding the sick and for serving their food daintily. Over half the book consists in exact recipes for food and drink, with precise directions from the first step to the placing before the patient. One is not left to "season to taste." Diet in Disease takes sixty pages, Diet in Infancy, fifteen; "Practical Suggestions to the Nurse in the Sick-room" is especially useful to the novice; tables of measures, and two complete indexes make the last of the three hundred pages. The head of the household will find this volume an excellent supplement to her professional library. FLORENCE B. SANFORD.

BOOK NOTES.

Die Stofflichen Grundlagen der Vererbung im organischen Reich, von EDUARD STRASBURGER. Gustav Fischer, Jena, 1905. pp. 68.

In very many species the ova from which male and female arise is easily distinguishable by size, and this has favored the idea that sex is already determined in the egg. On the other hand, unfertilized eggs of bees produce males, that is, the so-called drones, while fertilized eggs produce females. Here, then, it would seem that fertilization determines the female sex. Some, however, hold, despite this, that bee eggs are male and female and that is only the female eggs are adapted to fertilization. Again the Hoffacker-Sadler law that male offspring predominate if the father is older than the mother and more girls are born if the mother is the older, and that the prospect for boys is but slightly greater than for girls if the father and mother are of the same age. So many objections have been raised against this law that it is at present uncertain. Still we cannot say that the exclusive influence of the female in determining sex is, at present, entirely disproven for the human race. For horses, Wilkens states, on the ground of copious statistics, that only the age of the mare affects sex, and that mares, when they are becoming older, tend to produce more stallions, no matter what the age of the male horse may be. Thus Strasburger thinks that, as in so many other cases, there may have been a division of labor between the male and female determination of sex, and that by giving it over to the egg a constant numerical relation of the sexes is best assured.

What advantage does an organism derive from the exchange of pangenes which apparently takes place in the gonotokonts within the fused ids and the effect of which is further increased by the division of the chromosomes? Weismann concluded that the products of the two sexes differed from each other in their content of the material of heredity. By the amphimixis of these products the visible individual differences of posterity arise. They, too, make possible the perma-

nent elimination of combinations of less value by means of natural selection, and thus keep the species at the top of its adaptation. At the same time natural selection creates material for the development of new species. Against this view, the objection is raised that fertilization causes only changing combinations of marks already present, but cannot create really new *Anlagen*, so that the origin of these must be sought elsewhere. Strasburger, however, agrees with Weismann that amphimixis favors the continuance of a species. For him the chief value of fertilization lies in the *Ausgleich* which the individual variations mutually experience. This *Austausch* of the pangenes in the prophase of the reduction division brings advantages for the species and hinder extreme development of deviations. Thus the offspring of the same pair of parents can never be quite alike. The manifoldness of individual variations increases the effectiveness of a species in competition with other species. Amphimixis, then, makes the resulting organism more plastic within the field of its variations, and this equips it for its work in life.

Sex and Character, by OTTO WEININGER. Authorized translation from the 6th German edition. G. P. Putnam's Sons, New York, 1906. pp. 356.

This is a really extraordinary as well as a much-advertised book. It is a product of precocious genius. Its author committed suicide in Beethoven's house when he was twenty-three years of age because he was too deeply involved in the pessimism of Schopenhauer. The cardinal position of the author is that what Haeckel calls gonochorism or the separation of the sexes, the sharpest form of which is in sexual dimorphism, is a matter of degrees. Most people are more or less bisexual and their differentiation is incomplete. Sexual attraction, our author holds, always tends to be mutual in the end. It is a discredit to the race that we have so little knowledge of the laws of sexual affinity. The best offspring will result from unions where there is a maximum of sexual suitability, such as proverbially occurs in love children. To judge this from a moral point of view is absurd, but it is important to know that the offspring of those parents which had greatest sexual attraction succeed best. There is no true psycho-sexual hermaphroditism. The men who are attracted by other men have marks of effeminacy, and just so women who attract other women sexually are more or less masculine. Perhaps there is no friendship between men or between women without some element of sexuality in it so that homo-sexual phenomena belong to intermediate forms. One who is half man and half woman requires a complement of the same dual kind. "The more feminine a woman is the less she will understand a man and the greater influence will he have upon her." The craving to acquire a man's character, freedom, interests, creative power, as do the emancipated women, is due to the fact that they are imperfectly sexed. They are homo-sexually or bi-sexually inclined. Much so-called intellectual activity of women is hysteria. "Even the malest woman is scarcely more than fifty per cent. male." So it is absurd to prate of full equality. An age dominated by the woman's movement would mean intermediate sexuality or imperfect cleavage. The author agrees with Nietzsche and Kant that from women nothing can be learned of women. They lack self-knowledge because they have no duality, whereas man is conscious of his sex because he has other elements in his nature and can act against it. Weininger proposes the term "hen id" for those who cannot distinguish between perception and sensation, and who want to say things and find them gone. Woman, he says, has an unconscious life, man a conscious life, and genius the most conscious life. Genius is nothing but the full com-

pletion of an idea of a man, and therefore every one should have some of it. It is simply the highest morality and is thus every one's duty. It is identical with universal responsibility and until that is grasped it will only be a wish and not a determination. Woman is wanting in super-sexual personality. "The absolute female has no ego." "The man of genius possesses, like everything else, the complete female in himself," but woman is a part only and not the whole, and therefore can never include genius. She is not a monad and can never reflect the universe. When she "understands" a man she simply tastes what he has thought about her. She can converse and chatter, but can never talk. Women have no dignity. The word "lady" was invented to fill a vacuum. Women have no soul. They are non-moral. There are two types: one is the coquette, who is always at heart a courtesan, and at the opposite pole stands the true mother. The first thinks only of the man, the second only of the child. Perhaps neither absolute type has any concrete existence. The motherly girl is more or less motherly even toward the man she loves. That women cannot love is shown by the fact that they have no ideal man to correspond with the male idea of the madonna. She does not desire purity or virtue in a man but something else. Man really hates woman, for it is unconscious hatred of his own sensuous nature. His love is his own intense effort to save instead of to nullify her. It is only men who have no great desire for love that wish to see women emancipated. The only real emancipation, however, is for woman to place herself in the right relation to the moral idea, instead of being influenced by tastes, fashions and desire to marry.

Developmental Pathology, by EUGENE S. TALBOT. First edition. Chicago, 1905.

Dr. E. S. Talbot, the well known American authority on all dental matters, has also for many years been an active student of evolution. Although he has not published a systematic treatise, he has done what is perhaps better in bringing together in this volume about thirty of his papers on various topics. Many of them are too technical or too special to be discussed in this *Journal*, and their topics are too diverse to justify us in speaking at length concerning single articles. The data brought together here make this book almost indispensable to any students of evolution.

Etude Psychologique des plus anciens réveils religieux aux États-Unis, par JACQUES KALTENBACH. W. Kündig & Fils. Genève, 1905. pp. 152.

The author is a young Frenchman especially interested in religious psychology, who divided a year between Harvard, Clark, and Chicago Universities in collecting material for this particular study. He does not speak of his special experiences here, but he has studied the literature so effectively and commands it so well that he has told a very interesting story. He first describes the milieu and the antecedents; then the revival from the social point of view from the first period beginning 1735 to the third ending 1734. He then points out the influence of the revival on different ages—childhood, youth and old age. He then, in successive chapters, discusses it from the theological, individual, moral and physical point of view. He believes all religious influences tend somewhat toward revivals and should do so, but that there are special dangers which often neutralize their value. It is dangerous to appeal in a very emotional way to young children. Every revival is dangerous, save so far as it is profound and passionately moral. If it is a mere excitation of sentiments it is liable to do harm. Revivals cannot be immediately connected with any one sys-

tem of theology, for they are provoked by those that are very different. Societies, like individuals, differ. Some are subject to violent crises and others make progress by insensible degrees. A revival often succeeds when particularly refractory with other church influences. The history of revivals is a great encouragement to Christianity, and in a sense it is a *rapprochement* to the religious state of thought at the time of Jesus. The originality and power of Christianity consists in that it offers us a holy personality to love.

Self-Synthesis, a Means to Perpetual Life, by CORNWELL ROUND. Simpkin, Marshall, Hamilton, Kent & Co., London, 1906. pp. 32.

Self-synthesis is something very unique. We have two instincts—that of self-preservation or life and a primitive death instinct. These are polar opposites. So man has two nervous systems—the sympathetic involuntal and the brain, which is the seat of evolution. There are two minds—the subjective and the objective; three states of consciousness—subjective, individual, and objective. We hover between two worlds—subjective and objective. The relation between these is all-important. Telepathic connections are from above. Women give less suggestion than men, but are more receptive of them. We need much self-protection from adverse suggestions. We should emblazon before us such maxims as, "I feel and look younger day by day." "Health is natural." This, with the avoidance of drugs, deep breathing, plenty of sleep, control of the passions and thoughts, will enable us to be true to ourselves and fulfill the higher possibilities of our nature.

Nerven und Seele, von MAX KASSOWITZ. Allgemeine Biologie, Vierter Band. Moritz Perles, Wien, 1906. pp. 534.

In this fourth volume the author prints some score and a half of lectures on stimulus conductivity and reaction, and in the second part nearly as many more on consciousness. He is a well known physiologist who has attempted to extend his conceptions to the mind. Movements follow not the command of consciousness, but consciousness follows movements. We could never know empty space, homogeneous or resting matter if they existed. Feelings depend entirely upon the sympathetic and vasomotor system. Self-consciousness is an activity of a reflex type, every state of which implies an outer world working upon us. The mode of treatment of the topics in both the neural and the psychic part of this volume is interesting and somewhat original.

Mexican and Central American Antiquities, Calendar Systems and History. Twenty-four papers by EDUARD SELER, E. FORSTER-MANN, PAUL SCHELLHAS, CARL SAPPER and E. P. DIESELDORFF. Translated from the German under the supervision of Charles P. Bowditch. Smithsonian Institution, Bureau of American Ethnology, Bulletin 28. Government Printing Office, Washington, 1904. pp. 682.

This is a special study of its subject, illustrated by 134 cuts of various kinds, some of them full-page and a very few of them colored.